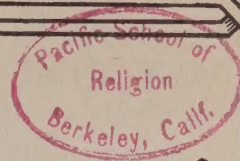


# The American Friend



Old Series  
Vol. XXXIX. No. 42

OCTOBER 20, 1932

New Series  
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## ON THE HORIZON OF THE CHRISTIAN CHURCH

### PROBLEMS OF COLLEGE FINANCING

That conditions in money-raising for benevolent purposes have changed is fully recognized in a series of articles in the November *Bulletin* of the Association of American Colleges, by Archie M. Palmer, Albert St. Peter, Harold Flack, and others, all emphasizing long-term planning. This campaign of perseverance, to which the Association of American Colleges has for a number of years been committed, lays especial stress upon the contribution which the trust companies, the insurance companies, and the members of the legal profession can make and are making, day by day, to fund-building as well as to wise budgeting and safe investing. Specific methods of raising funds for colleges in these trying times are discussed by John Price Jones, John William Hancher, George O. Tamblin, A. C. Marts, and Lyman L. Pierce, all experienced professionally in this field. Henry G. Badger, of the United States Office of Education, reports a significant statistical study in the relation of college financing to the size of the student body. Problems of the financial administration of colleges are covered in a symposium of able articles.

### A MAN WITHOUT A COUNTRY

In these days of restrictions on the movement of population the person without passports is in a pitiful plight if citizenship is denied because of political beliefs. The case of Stanislaus Rabachinski who arrived in New York on August 22, 1932, as a stowaway illustrates some of the difficulties. Rabachinski was born in Kiev, Russia, twenty-three years ago. His father was killed during the Russian revolution. Rabachinski fled with his mother to Budapest, where he lived until she died in 1925. Two brothers and two sisters remained in Kiev. Rabachinski was not allowed to return to Russia to visit his brothers and sisters because he is not a Communist. He then started to walk through Europe to find some place he would be allowed to make a home for himself. He declares that he tried Austria, Rumania, Switzerland, Germany, Holland, and England without success, and that he spent six weeks in jail in England because he had no identification papers and was rated as a vagrant. In the other countries when he was not in prison he worked as a laborer at odd jobs. When he arrived in New York he was sent to Ellis Island for a hearing and it is reported (*New York Times*, August 23, 1932) that he will probably be deported.

### COLLEGE MAINTENANCE DURING DEPRESSION

A comprehensive survey of the economic situation in the colleges and universities of the country is presented in the November *Bulletin* of the Association of American Colleges. Dr. Robt. L. Kelly and his associates have gathered data on how the American colleges are facing the challenge of the present economic situation, and have painted a striking picture of what these institutions are actually doing to meet the problems arising from diminished revenue, both from student fees and from endowment income. Methods adopted to reduce expenditures and to live within their income have been carefully analyzed and interpreted. It was found that budget savings have been most frequently made by reductions in the cost of maintenance and of operating expense and by the elimination of miscellaneous expenditures which do not concern directly the instruction of students. While reductions of instructional salaries, ranging from 2 to 25 per cent, are reported by many colleges, a very considerable number have maintained their present salary scales and a few have actually made the usual increases. A number of colleges have made re-

ductions in staff, usually by failing to renew annual appointments. Leaves of absence with pay have been postponed or denied, while leaves of absence without pay have been encouraged. The colleges are not undertaking any new construction except where special funds are provided. Many are increasing the teaching load of the faculty by not making appointments to vacancies; others are rearranging courses so as to increase the size of classes or so as to give courses in alternate years or semesters. A few are substituting demonstrative lectures for individual laboratory experiments in large courses. A number of colleges are postponing the purchase of library books. Reductions are also being made in expenditures for travel, for clerical help and office expense, for publicity and publications, for research, and for extension and correspondence work.

### FOR PROMOTING THE STUDY OF DENOMINATIONS

An international Institute has come into existence which is to promote in a high degree the mutual understanding between the divers Christian denominations of the world. Professor D. Fabricius of the Berlin University has established a Central Office for the Study of Denominations and Ecumenical Intercourse. Documents and informations from all Christian Churches, Communions, and Movements are collected in this office so that you may make inquiry about all denominational matters. The most important work which is done at the office in these days is the editing of the *Corpus Confessionum*, which is a large collection of original sources, including in numerous volumes a great quantity of Confessions of Faith, Catechisms, Church Disciplines, Hymns, Liturgies, and other fundamental writings constituting the denominations. These documents are printed in numerous languages, prevailing in German and English. Up to date Anglican, Methodist and Moravian texts have been issued. Further information may be inquired of Professor D. Fabricius, Berlin NW 87, Jagowstrasse 2.

### THE OLD AND NEW QUESTION OF LOTTERIES

"To dangle glittering prizes before the eyes of men who are clutching at any straw to keep them afloat, is the most cruel kind of financial malpractice," states an editorial entitled "Lotteries Are Both Wrong and Stupid," appearing in *The Christian Century* for October 5, 1932. The particular reference is to lotteries which, although "thoroughly demoralizing" at any time, are "even worse in times of depression than in periods of prosperity." The editorial says in part: "A new craze for lotteries seems to be rampant. Apart from the ethics of it, trying to make money by investing in lottery tickets is one of the most idiotic forms of avarice ever invented. No one can be inveigled into this particular form of effort to get other people's money unless he is too simpleminded to understand, or has been trained to forget, that while the individual's investment is small and the possible prize large, the chance of winning is even smaller proportionately than the cost of the ticket. Foreign lottery tickets are being bootlegged into the country in surprising numbers. The laws against lotteries, whether foreign or domestic, are probably as strict as they need to be. A tightening up of enforcement, such as is now taking place, is desirable, but still more important is a general awakening to the demoralizing influence upon industry and economic morality and the basic stupidity of the whole lottery business." Is it not logical that "glittering prizes" offered by merchants, theatres, organizations, etc., belong in the same category, although possibly more subtle?



# THE AMERICAN FRIEND

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WALTER C. WOODWARD, EDITOR

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## William Penn—Quaker State Maker

TWO hundred and fifty years ago this month, William Penn arrived in America as proprietor and governor of the new colony of Pennsylvania. His arrival was a significant event in our colonial and national history and one well worth commemorating. While Friends are especially interested in this anniversary observance, the fact that the United States Postal Department has issued a commemorative stamp in token of the anniversary indicates that it is indeed an event of national importance.

William Penn was a versatile, attractive, forceful personality of whom it is easy to write with eulogistic pen. On the one hand, as a zealous young Quaker he was a vigorous controversialist who engaged actively in the polemics of his period in defense of the new faith. His "No Cross, No Crown" showed him to be the true Quaker mystic "on the march," as his "Fruits of Solitude" showed him to be the Christian philosopher, both books evincing his capacity as scholar and author. As a pioneer on the frontier of truth, he bravely suffered imprisonment and persecution for his loyalty to conviction. On the other hand, he was born to the purple of English aristocracy, and retained a place of widely recognized influence as a courtier to the Stewarts, absolutist and Papist kings—a somewhat anomalous position, yet one in which, despite calumnies to the contrary, he maintained his Christian dignity and consistency as a man in the world yet not of the world.

Important as they are, none of these roles are so significant in relation to the anniversary of Penn's coming to America as is that of his contribution in the field of political science, both as practical state maker and political philosopher. In the latter connection, it should be recalled that as early as 1697, nearly a century before the adoption of our Federal Constitution, William Penn presented a well considered plan for a Federal Union. John Fiske, the historian, has characterized it as "the earliest suggestion of so great a step in constructive statesmanship."

In the larger field of world organization, his contribution to political thought is even more remarkable. It was a concerned Friend's "Grand Design" for the establishment of a Parliament of nations for the purpose of securing and maintaining the peace of Europe. This thoroughgoing plan was drawn up by Penn in 1693, at a period when Europe was distraught by devastating wars and harassed by confusing and menacing alliances. By more than two centuries it antedated the League of Nations Covenant, which is its

modern counterpart to an astounding degree. This was true not only in details of organization but in its provision for such "sanctions" as present-day Friends and pacifists find it hard to approve. For the time in which it was conceived, Penn's peace proposal is an impressive demonstration of his prescience and statesmanlike thought. Charles Sumner said: "To William Penn belongs the distinction of first in history establishing the law of love as a rule of conduct in the intercourse of nations."

However, the severer test of a man's statesmanship is found in what he does rather than in what he thinks; in the state which he actually builds rather than one which he merely imagines. We find William Penn at his best in facing this test and herein lies his chief significance in American history. His work as state maker and law giver was memorable—so contributive and permanent that Pennsylvania became in a real sense the Keystone State, not only geographically but constitutionally.

In the first place, his freely announced doctrine of religious liberty as a state principle and policy was hitherto unknown except by the little colony of Rhode Island and for a brief time in Maryland. It was bold and revolutionary—a contribution made by Pennsylvania to the Constitution of the United States a century later. Toleration under an established church had been grudgingly conceded in England, but not active religious liberty without political constraint. Persecution of dissenters was still common in the Colonies, yet Penn declared: "Because the happiness of Mankind depends so much upon the enjoying of Liberty of their Consciences, I hereby do solemnly declare, promise and grant for me, my heirs and assigns, that the first article of this Charter, relating to Liberty of Conscience, and every part and clause therein, according to the true intent and meaning thereof shall be kept and remain without any alteration, inviolably forever." Thus Quaker Pennsylvania of the larger Colonies blazed the way for this fundamental principle of human rights which was incorporated into our national life as one of its basic principles.

Of almost equal importance politically was the second article of the Pennsylvania Charter or Constitution. It provided for the annual election of a free-governing Assembly or Legislature. This was a great forward step for the time, when Parliaments and Assemblies were largely called and adjourned at the pleasure of the sovereign. "He had the Assembly decree a franchise twice as liberal as Connecticut, the



most democratic of the other colonies and with ten times the voting power of old England." Thus wrote Isaac Sharpless in his estimate of Penn's work.

In no respect did Penn's colonial enterprise more clearly justify the term he applied to it, that of the "Holy Experiment," than in his treatment of the Indians in Pennsylvania. Not only did he purchase from them the lands the King had granted to him, but he provided against their exploitation later. In the administration of justice, the Indian was to be on an absolute parity with the white colonist. His peace policy with the Indians was an innovation in colonial procedure and was as notably successful as it was revolutionary in Christian statesmanship.

In summarizing and interpreting Penn's creative statesmanship in the founding of Pennsylvania, the historian, George Bancroft, wrote: "Thus did Penn perfect his government: an executive dependent for its support on the people; all subordinate officers elected by the people; the judiciary dependent for its existence upon the people; all legislation originating exclusively with the people; no forts, no armed force, no militia; no established church; no differences of rank; and a harbor open for the reception of all mankind of every nation, of children of every language and every creed." This was Fiske's estimate of the man and his work: "William Penn, take him all in all, was by far the greatest among the founders of American commonwealths."

On the basis of such appraisal, observance of the anniversary of William Penn's arrival in America is well worth while. In conclusion, we quote a paragraph from John W. Graham's biography of the Quaker statesman which gives further insight into the spiritual background and significance of the "Holy Experiment."

"The whole code with its reverence for humanity as such, was the expression of Quakerism in government. That this Frame of Government may justly be claimed as the political outcome of the Quaker faith is confirmed by comparing it with the constitution of the Carolinas. This document was compiled by the renowned thinker, John Locke, the political philosopher of the Revolution, and a man of the highest character. He had been at Christchurch with William Penn, and the two men were always friends. They were liberal thinkers, Fellows of the Royal Society, and sincerely devout. But towards democracy, towards poor humanity, they had evidently opposite thoughts. Out of his belief in the In-dwelling God, and his experience of suffering, of the heroism of common people, and the sins of the great, the Quaker had come to trust a free people. Out of his academic seclusion, and his assured position among superior persons, Locke had concluded that aristocracy was better. His constitution was much the more admired at the time; it belonged to that age, and with that age it perished. With all its provisions for eternal fixity it failed at once. The flexible constitution of William Penn is that of the most progressive states today, and will be even more closely followed tomorrow."

## Scott's Quaker Ancestry

BY ERIC A. CONSTABLE

*In token of the one hundredth anniversary of the death of Sir Walter Scott which occurred on September 21, 1832, the following article was published in the London Friend, issue of September 16.*

IN his biography of Sir Walter Scott, Colonel John Buchan refers to the mixture of martial and Quaker blood in Scott's ancestry. The martial predominated, as one would expect in a Borderer, but the Quaker strain came from both sides, and Colonel Buchan suggests that traces of it may be found in Scott's "inner life." Scott himself, in his notes to "The Heart of Midlothian," suggested that his impartiality between Prelatists and Presbyterians in dealing with the time of bitterest controversy may have been due to the fact that his Scott ancestor of that day had been "one of the people called Quakers" and had been impartially mulcted and imprisoned by both sides.

This ancestor was Walter Scott of Raceburn, who with his wife Isobel was converted to Quakerism in 1657. That was when George Fox rode north and when "as he first set his horse's feet on Scottish ground he felt the seed of grace to sparkle about him like innumerable sparks of fire." Sir Gideon Scott, brother of this Walter Scott, also embraced Quakerism, and the brothers were zealous converts.

The eldest brother, Sir William Scott, however, honestly believing such tenets to be wrong, and concerned over the effect on Walter's three children, took proceedings through the Privy Council of Scotland, and by two Acts got Walter imprisoned first in Edinburgh and then in Jedburgh gaol. The children were taken from him; and he was ordered to pay "2,000 pund Scots" for their maintenance.

But these penalties did not move him from the new faith. Indeed, while in the Tolbooth, says a contemporary document, Scott "dayley converseth with Quakers (fellow-prisoners) wherebie he is hardened in his pernicious opinions and principles without all hope of recovery."

This obdurate convert to Quakerism was the great-great-grandfather of Sir Walter. On his mother's side, too, the great novelist had Quaker blood, for Anne Rutherford was the great-great-granddaughter of another convert to "the Inner Light"—John Swinton, of that ilk, nineteenth baron in descent from a family which had held the lands of Swinton, in Berwickshire, since the Heptarchy. "My heart warms to the old Swinton connection," wrote Scott in his *Journal*.

After being one of Cromwell's most trusted advisers in Scottish affairs this John Swinton was put on trial before the Scots Parliament after the Restoration, and appeared in the plain dress of Friends. The date of his conviction is uncertain; but at his trial he said that during the period while he was serving Cromwell he "was in the gall of bitterness and bond of iniquity"; but he had "seen the light," and, acknowledging his errors, was ready to pay forfeit even to life itself.

Powerful influences were soon at work in Swinton's favour, and after a long imprisonment and the dilapidation of his estates, he was released. George Fox's *Journal* refers to him as "out"—meaning, having left Friends—in 1666, but "returned" and condemning his former, "going forth," in 1668.

During his imprisonment in Edinburgh Castle, Swinton came into contact with Colonel David Barclay, of the garrison,



who largely through his admonitions became convinced also. This Colonel David Barclay was, of course, the famous Barclay of Urie, of Whittier's poem,

"The lord of Urie who had stood  
Ankle-deep in Lutzen's blood  
With the brave Gustavus"—

and he was the father of Robert Barclay, the apologist.

While his Quaker ancestry may have helped Scott to impartiality in the history of those times, it is less in his works than in the man himself that one finds traces of it. Although Scott was one in whom the social instinct was very highly developed and his outward life was astonishingly full, there were both in his youth, his manhood, and his later days periods of withdrawal into himself, and they were not only the periods necessary to artistic creation. His *Journal* gives us some glimpses of the strength he drew from them.

When the "grievous involvement" came, and Scott bravely shouldered the burden which his own generosity and the tangled commitments of his publisher and the Ballantynes had brought, he could find in adversity "a tonic and a bracer," and could say in his *Journal*—"The fountain is awakened from its inmost recesses as if the spirit of affliction had troubled its passages." One likes to think, too, that the Quaker strain in Scott contributed to the sturdy uncompromising uprightness with which he faced that mountain of debt. "The disgrace is in being an actual bankrupt, not in being made a legal one," he wrote. In the brave achievement of those closing years there was Scottish pride—the urge to show "a heart abune them a'"—and there was a splendid loyalty to friends, but primarily there was a great act of conscience.

## Dream Harvest

Now other farmers make their harvest-home  
Of all the garner of the summer fields:  
What do I gather from my summer days  
To be the harvest-home of memory?

I have no acres of the checkered corn:  
No pumpkins glowing like small humorous suns:  
No succulent spheres of crinkled cabbages  
Like green sea water full of pale blue smoke . . .  
For me no tubers of potatoes lie  
Clustering plump beneath the mounded earth;  
No aftermath of roses on the bough  
Shall fill my bins with Baldwins; and no grapes  
Cover my walls with lilac-dusty bloom.  
I am an exile always in the world:  
I am the wandering passer-by of time:  
My only riches is my poverty!

Yet as the bee, before the farmer reaps,  
Gathers the flower of the clover-fields  
For the sweet garner of the honeycomb,  
So I have my own harvest from the days:  
I fill the barns of memory with these:

One little cloud (long since gone back to sea)  
That, floating by, a drift of summer snow,  
Left its brief touch of shadow on my face:  
Dwarf dome of rainbow, bubble on a boat,  
Borne from my sight before it had to break:  
One moon, corolla of an argent flower:  
A forest full of shadows, tremulous  
With a light breeze among the sunny boughs—  
Fair shaken nets of darkness round my heart:  
Measureless hours when time was lost in Love . . .

Let farmers reap their rich and solid crops:  
The heart has harvests that they know not of!

E. MERRILL ROOT.

Richmond, Indiana.

## Samaritans

Tired mothers bent and gnarled with drudgery,  
Their faces lined with hopelessness and cares  
That eat into their souls, yet no one shares  
The loads that crush their lives relentlessly. . . .

Tired fathers, men who face tomorrow's threat  
With courage born of desperate despair,  
With hope, with frantic, maddened hope that there  
Will somehow show a bit of light—and yet. . . .

And last, the little tots that seek the street,  
Their only home, in ragged, filthy clothes  
And hunger frightened eyes, for no one knows  
When there was food—or will be food—to eat. . . .

Are these my brothers? These! If so, can I  
Shrink back into myself as they pass by?

LOUISE A. STINETORF.

Philadelphia, Pa.

## An Intercession

Father, for all who are fearful and sore bestead,  
Whose burdens are many, whose days are long;  
For those who have much to do, with little strength;  
For those who are about to pass through untried experiences,  
Who stand perplexed on the threshold of uncertain undertakings;

For those who are borne down with a sense of defeat,  
And are weighted with the remembrance of failure;  
For men at whom conscience points an accusing finger,  
Whose souls are seared with experiences that blast and burn;  
For those who neither love nor are beloved of men;  
For them who hear the call to no high enterprise,  
But sleep the sleep that tendeth unto death;  
For all lonely, needy, sinful Christless souls we pray:  
Arouse, strengthen, comfort, heal, and bless.

And blessed be thou, O God, for thy sweet and everlasting mercy.

Through Jesus Christ our Lord. Amen.

GLENN WELMER DOUGLASS.

Woronoco, Mass.

## Constant Care

What sage for us this problem can explain,  
This baffling problem of our human life?  
Now wherefore is its joy, its bitter pain?  
Why does it seem oft-times a weary strife?  
I watch the plant put out her tender leaves.  
She waits until her buds to blossoms blow.  
The swallow hangs his nest 'neath sheltering eaves,  
Then, head beneath his wing—content to know  
The swallow's Friend will safely for him care.  
He does not question why the storms arise,  
But seeks his food while winging thro' the air,  
And twitters gladly to the listening skies.  
When all His purposes have been unrolled,  
We'll know His wondrous love our lives enfold.

JOSEPHINE ILIFF.

Richmond, Indiana.



# Some Intimate Impressions

BY MARY G. CARY

IT is hard for us seasoned Yearly Meeting attenders to realize how a German Yearly Meeting differs from ours in newness of procedure and point of view. It is only the eighth year since the first Yearly Meeting was established. Owing to the small membership, there is more of the nature of an informal society's annual meeting in the gathering. The lack of elders, ministers, and "weighty" members in prominent places is refreshing. Of course some members have more weight when they speak, because of longer experience or sounder judgment. Little business is discussed, as the Executive Committee meets during the intervals between sessions and only its decisions are brought before the whole body. The tendency to centralization seems growing in the German Yearly Meeting, but is understandable when one considers the widespread membership and few groups that can render organized help.

This year a two-day conference for concerned German and French Friends followed the four days' regular session. There was a delegation of seventeen members from Paris. Friends from the Continent seemed especially close to the Germans and found that Continental Quakerism has the same problems and situations everywhere. Familiar faces from home were welcome sights to us American members of the Quaker Centres.

Bad Pyrmont itself lies in a tiny duchy of Waldeck-Pyrmont, now absorbed by the big state, Prussia. It is in a real agricultural district, with lovely meadows full of rye, oats, barley, and some wheat, and rolling hills covered with forests kept in order as only the German foresters can do—not a stick nor root left lying about when a tree is removed, for the poor of the neighborhood have permission to collect this wood for fuel. The town of Bad Pyrmont is like a picture-book village, lying on the southern slope of a hill, with the main feature being the springs. All through the town one met people "taking the cure," glass of spring water in hand. The Cure House is on the edge of the most wonderful gardens, full of winding paths past beds of dahlias, heliotrope, fuchsias, potted palms, and every sort of hot-house plant, with benches where the patients may rest and enjoy the flowers and dripping fountains.

The Yearly Meeting delegates received the privilege of the gardens, as much spring water as we could drink, and en-

*Soon after our publication of Raymond and Miriam Wilson's report of the German Yearly Meeting, we received a letter from Mary Goodhue Cary, who, with her husband Richard L. Cary, has been at the Friends Centre at Berlin for more than two years, giving additional sidelights on the gathering and on German Friends. We are glad to share the letter with our readers for the fresh insight it gives on German Quakerism.*

trance to the Casino without extra charge. Peasant women from the countryside, who come to town several times a week in their costumes and who have the right of free admission to the gardens and Cure hall, made a colorful picture in their vivid scarlet full skirts bordered with black velvet, tight black bodices—their hair worn in a braid pulled into a knot directly over their foreheads like a horn, and over the rest of the head a black lace shawl. Black lace mitts complete their finery. It was said that the peasants formerly had an agreement in their marriage contracts allowing the wife to take the cure at Bad Pyrmont every year or two. So we felt we were on a spot much treasured by the local inhabitants as well as by such famous people as Goethe, Queen Louise of Prussia, and others who visited the Friends Meeting there while drinking of the healing springs.

The chief celebration for Yearly Meeting attenders was the "Richtfeier" or "raising" party as some of us might call it, which is a German custom. From the ridgepole was hung a wreath of evergreen decorated with colored streamers. All the workmen were invited to first celebrate with us at the Meetinghouse and then go to the Casino and drink coffee. On Saturday afternoon of Yearly Meeting we gathered on the floor of the still roofless Meetinghouse. The workmen, carpenters, bricklayers, and helpers, bronzed and in their Sunday suits with hair and shoes shining, stood on one side and the Yearly Meeting members crowded in front and around an informal circle, when Hans Albrecht, our Clerk, thanked the workmen who responded with three times, "Hoch!"—or "Hail!" Then speeches were made by representatives of all countries, in answer to Hans Albrecht's opening remarks in which he referred to the flags of eleven nations which hung from the wreath on the pole. As our eyes travelled upwards to see the wreath, we noticed the magnificent oak crossbeams, thirty-five feet long and over

ten inches thick, beautifully hand-hewn and doweled to the uprights as only the old carpenters knew how, and we thought long thoughts that in these hearts of oak the spirit of Quakerism has been treasured for over a hundred and twenty-five years, and we hoped that their service as sanctuary of our spirits would long continue through time of storm and stress as well as in days of calm.

The coffee hour passed pleasantly and it was my luck to sit with a bricklayer on one side, the father of a young family, a good Trade Union member and therefore a Social Democrat (Socialist) and staunch supporter of the new Republic, and on the other side a carpenter, who told me how carefully he had to work with the old oak beams so as not to crack or spoil them, and how he was a bit deaf, having lost his hearing at the front in 1915 with the engineers with whom he served all four years. "Fight again?" Not he! This is the usual answer of the front-line German private.

And what of the spirit of the Yearly Meeting? It was best shown in the discussions that followed the lectures given each evening. What dedication of spirit, courage of soul, and feeling of dependence on the voice of God within were we able to witness! Many Friends are quite alone in districts where they have no one to share their experiences with or to consult and meet with for worship. Those who have groups are equally oppressed by the deadening atmosphere of violence and force everywhere apparent, in political, commercial, and educational life today in Germany. People who have work live in a sort of cutthroat competition with their co-workers, who may take their places if there is any slackness or failure shown on the job. The political parties, driven to despair by economic conditions, appallingly high taxes, high prices (coffee and wheat prices alone 200 per cent higher than in the United States), and stung by the unjust results of the Versailles Treaty and unequal position of Germany under its terms, are using extreme means such as murder and highway robbery and looting to gain power and intimidate their political rivals. Schools, cut down in funds, have enormous classes where teaching rather than education prevails. The old established Lutheran "religion" is taught in the schools from books published in the eighteen-seventies.

Friends, Jews, and Catholics may be excused from "religion," but many Friends dread to expose their children



to ridicule and examination by the authorities of their own position. Here nearly every child is confirmed at fourteen years as a matter of course, and every state and city official (that means more lives of public service than with us) is a church member and pays taxes to the state church. Friends may be excused from confirmation and need not pay taxes, but again there are plenty of loyal church members for every position which a Friend may hold. To live our principles in this welter of injustice, violence, and prejudice takes courage and that must come from a source greater than we. The present generation of adults grew up before and during the war, when Germany was a great power based on the law of force. Most of our men members served the three years compulsory military service as well as having seen war service. So we must imagine what a transformation of point of view, what a complete rededication of ideals must have taken place in their hearts.

Those who may doubt the strength of the Quaker movement in Europe or may question the wisdom of the rebuilding of the old Pymont Meeting just now, need only to think across the sea to these fellow Christians and Friends who are holding up our light and dedicating themselves to it under circumstances not equalled since our forefathers in George Fox's time struggled for liberty of conscience and social justice. Let Friends in America imagine what *one* meetinghouse in *all* the United States would mean to them in a time of testing when every visible sign is an anchor and symbol of hope and fellowship in the greater body of Friends everywhere.

So the newly-erected Meetinghouse was left standing unfinished as Friends went out again to all parts of Europe to strive for the life of love and the spirit of a "life that taketh away the occasion of all wars." It had been a time of rededication of many hearts to Christ's service as well as of the outward symbol of our inward communion, the old Meetinghouse.

Have you ever seen a marble statue in some public square or garden which art has so finished into a perennial fountain that through the lips or through the hands the clear water flows in a perpetual stream, on and on and on forever; and the marble stands there, passive, cold, making no effort to arrest the gliding water? Thus it is that time flows through the hands of men, swift, never pausing till it has run itself out; and there is the man petrified into a marble sleep, not feeling what it is which is passing away forever.—FREDERICK W. ROBERTSON.

## Kansas Yearly Meeting

BY ANNA JANE MICHENER

IN the original Yearly Meetinghouse, Kansas Friends met in their sixtieth annual session October 4-9 at Lawrence, Kansas. The old stone structure with its two great auditoriums, the lower originally for men and the upper for women, stands as mute evidence of faith and friendliness on the part of its donors and builders. It was completed in time for the setting up of Kansas Yearly Meeting in 1872 at a cost of thirty-one thousand dollars. Through the generosity of English and Dublin Friends, and some American Friends, particularly those in Iowa and Indiana, and through the sacrificial giving of Kansas Friends themselves, the building was practically paid for before occupancy, and the first assessment, of \$7,370 more than paid the balance due. Today the thought of such an achievement as building the meetinghouse on the wide prairies in the light of future possibilities has been challenging. Surrounded by trees, set in spacious grounds, the meetinghouse has helped to create an atmosphere of solidity and of daring faith. Within, two large posters silently and persistently offered a test of every profession made. The one was, "The light that shines farthest shines brightest nearest home"; the other, "I will place no value on anything I have or may possess except in relation to the Kingdom of God."

Frank C. Brown was chosen as Presiding Clerk; Bertha S. Sumpter as Reading Clerk; Vida R. Pribbenow, Recording Clerk; Harold A. Selleck, Assistant Recording Clerk; and Eli Wheeler, Announcing Clerk. Herbert Reynolds was chairman of the Business Committee. Serving with him were Lucy O. Mendenhall, Edna H. Chilson, Oscar L. Battin, and Lance B. Brady. W. S. Hadley resigned from the Committee on Benevolences. Arthur B. Chilson was again chosen as Yearly Meeting Superintendent. Frank Davies was made his assistant. Few changes were made in the chairmen of the various departments of work. Fred Newkirk is chairman of the Evangelistic and Church Extension Board. W. S. Kitch is head of the Mission Board. The chairmen of the various committees are: Carl D. Byrd, Religious Education; Cora L. Kershner, Temperance, Prohibition, and Social Reform; Anna Jane Michener, Peace and Service; Oscar L. Battin, Stewardship; Clarence Lewis, Christian Endeavor; Myra Binford, Missionary Union; Scott T. Clark, Education; Plez S. Clark, Benevolences. Reports from the heads of the various departments indicated that all fields are being cared for.

The Meeting was especially interested in the program of the Mission Board of Kansas Yearly Meeting. As approved it recommends that:

1. Kansas choose a totally unoccupied area in Africa for its field.
2. Arthur and Edna Chilson, and their daughter Rachel, be our first missionaries.
3. Subject to the first provision, choice of the exact location to be left to the Chilsons.
4. The work to be taken up one year hence.
5. When funds are deemed sufficient, the missionaries be liberated for service on the foreign field.
6. The sum of \$3,000 be raised outside the budget for mission work, the money raised to be divided proportionately in the ratio of one dollar payment on our debt to the Mission Board of the Five Years Meeting to every two dollars for the Kansas Missionary Board.

The Finance Committee brought in a total budget of \$6,600 and approved the raising of the \$3,000 outside the budget for the coming year. Deficits of Quarterly Meetings were forgiven them.

The young people entered into the Yearly Meeting in an unusually fine way, and the mutually sympathetic interest of the younger and older Friends was one of the high points of the Yearly Meeting. The Christian Endeavorers are working faithfully and successfully on their program of evangelization.

Arthur Chilson stated in his Superintendent's Report that thirteen out of eighteen Quarterly Meetings showed gains in membership. A number of meetings that had almost died down have resumed regular services. He spoke appreciatively of the sacrificial work of the pastors which, together with the systematic giving by the Monthly Meetings, made this possible.

The Yearly Meeting Bulletin which is published under the direction of Frank Davies without expense to the Yearly Meeting, has been a valuable medium for the presentation of plans of departments, and the consideration of topics of general interest to the Yearly Meeting.

Dr. W. O. Mendenhall, President of Friends University, in his annual report stressed the importance of the Christian college contacting the community. He told of the cooperation between the College and the city government in Wichita; of the success of the Child Research Laboratory; and of the growth of the School of Music. He emphasized the necessity of the Christian college being so definitely Christian that it will draw students on



this basis. The Christian Associations at Friends evince the religious interest of the student body, and are among the strongest organizations of the school. Francis Wright gave the financial report for Friends University, showing that while it is suffering along with all denominational colleges, it still remains one of the stronger institutions of the state.

Herschel Louthan and Lloyd Cressman were introduced as newly recorded ministers. Others recorded during the year were not present.

Over forty visiting ministers were present at the first Yearly Meeting, a great contrast to this year when very few were with us. A minute was read for Frank W. Dell of California Yearly Meeting. Dalton and Mabel Binford of Smyrna Monthly Meeting, Iowa, were also present. Dr. B. F. Andrews was a visitor from Western Yearly Meeting, having come because his parents had been among the three hundred fifty people who came from Iowa for the setting up of Kansas Yearly Meeting. A special train was run to bring the Iowa Quakers to Lawrence for that occasion.

The anniversary program put on by Lawrence Friends, assisted by others, was most enjoyable. A typical Friends Meeting of the early day was held, at which a Quaker marriage was consummated. Friends of 1872 were represented. Costumes were lent for the occasion from the museum at Friends University. Two bonnets were of especial interest, one said to be well over one hundred years old, the other the last bonnet worn in Kansas Yearly Meeting.

Anna Hiatt Hill prepared a very interesting compilation of newspaper clippings which conjured up for us a picture of the building of the Meetinghouse, and the dignified Friends descending upon the town in their Quaker garb with their plain speech. The dignity and the searching character of their devotional hours, and the audacity and practicality of their faith stood out clearly.

A delightful paper by Eleanor Henley restored the balance as she recalled stories of the past and with kindly humor let us see some of the idiosyncrasies and human frailties of other days.

Those present who attended the first Yearly Meeting were introduced. Among them were Herbert Baker, Florence Henley, Horace M. Rogers, Mary Gordon, Samuel Davis, Emma Stubbs Davis, Josephine Bailey, Walter Pearson, Matthew Pearson, Richard Gaus, Nellie Kennedy, Lillian Hadley, Charles Brown and Asa Kennedy.

Mr. and Mrs. R. D. Jay, formerly Friends, were visitors. Mr. Jay urged Friends to retain their own individuality and prize their Quaker heritage. He spoke of the value of minorities in general, and of the worth of Friends as a

## Where Kansas Yearly Meeting Met



This picture was taken sixty years ago at the first session of the Yearly Meeting, held at Lawrence.

religious minority in particular. Olin Hunt, also formerly a Friend, stressed the same point.

Frank Dell, Superintendent of California Yearly Meeting, on his way back to California after a visit to Ireland and to England during the summer, ministered faithfully and effectively during the entire Yearly Meeting, preaching the necessity of absolute sincerity in religious life, and of complete consecration, before power can be secured. In the opening session of Ministry and Oversight, he brought a message on following the leading of the Holy Spirit. It was an impressive service for he spoke to the needs of Kansas Yearly Meeting. Throughout the periods of Devotion and Worship, though many helped in the planning, this idea of Divine leadership recurred. We were led to realize, through the ministry of Frank Dell, M. F. Swafford, and others, that conduct must bear out profession, and that a humble, contrite heart is essential to spiritual insight. Without the cross, without full repentance, and complete consecration there is no release of spiritual power.

Again and again the same note was sounded. Olin Hunt declared that in our relations with one another, God taught us to commend first, then condemn, and then recommend. (See Rev. 2:1-5) In his address on evangelism, M. F. Swafford gave a clarion call. "To be successful, evangelism must begin at home," he said, "in our hearts, in our membership, before a public campaign can bring lasting results. Faithful Christian living is the

most powerful type of evangelism there is, and makes certain the gathering of souls at a time of public revival." A consecration service followed. From day to day the sense of need deepened and the tension increased with no outward manifestation. But on Saturday morning, after the reading of the memorials, when hearts were tender and the testimony of noble lives had spoken eloquently of the saving power of God, his presence was made manifest and his guidance clear. The business program was set aside, and Charles O. Whitely led in the worship hour with a searching appeal, "Anyone here for Calvary?" Then there was an outpouring of the Holy Spirit as one after another expressed his need or took upon himself the shortcomings of the Yearly Meeting or asked a deeper vision and a more humble and loving spirit. It was a time of spiritual refreshment, and of great promise.

### AGAINST STAMP SHOWING WM. PENN IN ARMOR

A resolution protesting the proposed issuance of a U. S. postage stamp depicting William Penn in the uniform of an Admiral of the British Navy was passed unanimously at the Los Angeles, California, morning meeting for worship on October 2, and Stephen Myrick, chairman of the Peace Legislation and Social Service Committee, was instructed to send copies of the resolution to the proper Federal officials in Washington. As William Penn laid aside his gaudy uniform and his sword soon after becoming a member of the Society of Friends in England and had devoted his life to peace and other activities of Friends, it is considered that the proposed postage stamp is entirely out of place.

### NOTICE

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# A Pilgrimage to Pendle Hill

BY ABRAM S. UNDERHILL

THE new "Pendle Hill" has come to be so much in the minds of Friends, as a place for acquiring a larger spiritual vision that they have almost forgotten about the old Pendle Hill as a geographical reality, which George Fox climbed. But the original Pendle Hill, on the borders of Lancashire, England, is still a sight to see—and Elizabeth and I have been there to see it.

Down through the center of northern England stretches the Pennine chain—a group of billowy, undulating hills, extending almost from the border of Scotland to a point opposite Liverpool and Manchester, where they gradually merge into the Peaks of Derbyshire. The Pennines are not strictly a range, but a series of peaks and plateaus, separated by many valleys, sometimes broad and level, with bustling cities, meandering rivers, and busy railroads; and sometimes narrow and rugged, with an ancient village of one long street, a winding motor road and a turbulent torrent below.

In the southwesterly part of the Pennines, standing quite detached, and on the margin of the populous manufacturing district of Lancashire, is Pendle Hill—1,831 feet in altitude—higher than any other hill in sight around it, except to the north where far away up the Ribble valley and over the lower hills towards Scotland rises Cross Fell, 2,930 feet, the highest of the Pennine chain. Standing isolated as it does, its cone-like summit heather-covered and bare of trees, Pendle Hill is impressive from which ever side one sees it; and the views from its summit are said to be the most extensive in all England. Add to this its historical and legendary associations, and to visit it, becomes for Friends almost a pilgrimage.

Our own pilgrimage to Pendle Hill started directly from the Liverpool landing stage, where we had arranged for our car to meet us when our ship arrived. There was little delay in the landing formalities, and we were soon riding rapidly through the business and suburban streets of Liverpool and out into the open country. In less than an hour we came to Preston, a busy, cotton weaving town near the mouth of the Ribble, which comes down in wide sweeps through a broad green valley to the Irish Sea. Leaving on our left the ancient Roman Watling Street, on its way to Lancaster, Carlisle and the Roman Wall, we turned northeasterly up the Ribble Valley, and soon the massive bulk of

*"As we travelled we came near a very great hill called Pendle Hill and I was moved of the Lord to go up to the top of it, which I did with difficulty, it was so very steep and high. When I was come to the top, I saw the sea bordering upon Lancashire, and there, on the top, I was moved to sound the day of the Lord, and the Lord let me see in what places He had a great people to be gathered."*—*Journal of George Fox.*

*"I love Pendle Hill, cried Nicholas, and from whatever side I view it—from all points and under all aspects I delight in it; and then what a view it commands!—Lancaster with its gray old Castle on the one hand; York with its reverend minister on the other; the Irish Sea and its wild coast—fell, forest, moor and valley, watered by the Ribble, the Hodder, the Calder and the Lime—rivers not to be matched for beauty. There is no hill in England like Pendle Hill."*—*From the "Lancashire Witches," by Ainsworth.*

Pendle Hill rose up lofty and bare twelve miles away in front of us, barring the whole valley view to the north.

Our road continued on, in graceful curves, between cultivated fields, to Whalley, where the Calder river comes in from the east and joins the Ribble near the south foot of Pendle Hill. Here, at Whalley, are the ruins of a once splendid Cistercian Abbey, in its day one of the richest in Northern England. One of the buildings has been kept in good repair and is used as a Conference House by Church of England authorities; but there are interesting ruins to be seen, in a green lawn, with magnificent old trees and a flower garden; and there is the swift flowing Calder just outside the walls of the ancient cloister.

Once on a time, long before the days of George Fox, there was much to do at the Abbey about the Lancashire witches, whose mysterious meeting place where unknown orgies were enacted, was supposed to be on Pendle Hill, whose southern slopes come down almost to the Abbey wall. So far as legend can be harmonized with history, it appears that the last of the supposed witches was executed at Lancaster Castle, and the witches disappeared from Pendle Hill about one hundred years before the days of George Fox.

From Whalley, we went on up the Ribble valley along the westerly base of Pendle Hill to Clitheroe, an ancient town originally built around the base of a steep and high limestone rock, on the

top of which are the gaunt ruins of a Norman Castle which once commanded the valley, and from the walls of which are now fine views, over the valley and the hills of the Lake Country on the west, and of the steep bare sides and summit of Pendle Hill on the east.

We walked up to the Castle by an old entrance way hewn out of the perpendicular rock, and around angles and up steps into the massive Norman keep; and again up and around the top of the outer walls, where an iron railing has been thoughtfully placed for the protection of careless visitors; then down another way, by many series of steps, and along the High Street of the town, to see

"Haply our eyes should light upon some toy,

We might desire to purchase."

But nothing seemed to appeal to us; and as by this time the day was far spent, we stayed the night at an old English inn of the kind we love, which stood hardly by the Castle gate.

Next morning, by the advice of a friendly traffic policeman who was apparently omniscient in the matter of local roads and trails, we went by a narrow climbing road along the base and up a shoulder of Pendle Hill, to the highest point of the road, at an altitude of one thousand feet, where I left the car and walked along the line of a neglected cart road, which led up the crest of the shoulder toward the summit of Pendle Hill two miles away. The trail was not steep, and at no great expense, the cart track could be made passable for motor cars, if the number of visitors should warrant, but the distance was not long and the walking over green turf among wandering sheep, and around occasional muddy and boggy places, was fairly good. The views, owing to the absence of trees and tortuous climbs, were of continually increasing interest and expansiveness; and, moreover, your true pilgrim should always walk, at least part of the way, to his goal. The view from the summit is said to be one of the most striking in all England. Far up and down the broad Ribble valley to the north and south, with other hills of the Pennine chain in the distance; and, on a clear day, there appear the majestic walls of Lancaster Castle to the west, with the shining waters of the Irish Sea beyond; and to the east, beyond the lower Pennine Hills and the rolling moors in the Wild West Riding of Yorkshire, the stately towers of

(Continued on page 758)



## HAVE WE A SURE GOSPEL OF HOPE?

BY B. WILLIS BEEDE

In an old book that lies on my desk I found a fascinating story of a group of men who had the conviction burned deep in their minds that they had a remedy for the ills which beset the men of their day. With fervor and fearless abandon they went before the common folk, the religious savants, and the political leaders to announce that through faith in a person called Jesus Christ they could be healed of their moral and spiritual ills. They were imprisoned. They were whipped. They were terribly persecuted. Some of their number were thrown to lions. Others were burned at the stake. None of these things dampened their ardor, however. So firmly did they believe in the efficacy of their message that persecution only served as a spur to more enthusiastic and relentless witnessing.

They believed their message because they had enjoyed personal and intimate contact with the source of the message. For months they had walked up and down the stony paths of Palestine in the company of Jesus. They had seen him in action restoring and remaking diseased lives. They had heard his matchless words so simply and convincingly spoken by the seaside, in the synagogue, on the open hill side, and in the cities. And this intimate sharing of life with him had kindled within them a flame of conviction that he had the remedy for the ills of the people about them.

Then too, they believed in the power of their message because they had been transformed by it themselves. They represented a cross section of the life of their day. They were nationalistic, they were race conscious, they were selfishly ambitious, they were provincial, they were touched with a militaristic spirit, they were materialistic. Into their lives came the walking teacher. By kindly word, by faithful teaching, by sympathetic sharing, by sacrificial living, he slowly but surely began a process of salvation in their lives which made them over into transformed men. Their own inner experience told them that Jesus had power to make them whole.

Paul had a similar experience. Zealous for his faith, intolerant of other religions, bent on persecuting the followers of Jesus, he one day heard a voice speaking to his inner man and, yielding to the message of that voice, he felt the renewing, purging power of Jesus sweep through his being. He became a new man and went forth with a passion to share his newfound faith.

George Fox belongs to the group of remade lives. After wandering over the country disconsolate, distressed, and disillusioned, he heard a voice speaking a

message of hope, assurance and life to his distraught soul. Peace came to him. He found rest and healing. Then he became a bearer of a message of salvation to multitudes of men and women in many parts of the world. He too endured imprisonment, indignities, and intense suffering, but he never stopped witnessing to the saving power of his Lord and Master while he had life in his body.

Today multitudes of people are living divided, blemished, restless, futile lives. Selfishness, greed, lust for power, intolerance, race hatred, bigotry, love of luxury, and dishonesty have gnawed at their lives until their characters are honey-combed with moral unsoundness.

What has the Religious Society of Friends to say to such folk? Have we any sure message of hope and renewal for them? Have we been so freed from race hatred, lust for things, and other sins of the day that we can speak forth with conviction and assurance? Have we lived so close to the Lord that we have seen and heard him and he has carried forward his work in other lives? Is salvation merely a theological term to be bandied about at prayer meeting? Or is it a living, fresh experience so real that we must of necessity share it confidently and continuously with our fellow men?

No one can answer these questions for us. We must look within our own lives and answer them for ourselves. But the way we answer them will determine the way in which many around us will live. Would that a new passion to help men to find spiritual wholeness might sweep through the Society of Friends. Without organization or external direction we would go forth as did our forefathers to help in remaking the world of men.

Whittier, California.

## A PILGRIMAGE ETC

(Continued from page 757)

York Minster far away toward the North Sea. It is a view which one leaves with regret and remembers long, although it may not be given one to see visions there, as did George Fox.

And so I came down Pendle Hill by the neglected cart road, among wandering sheep, and patches of purple heather, to the waiting car, where Elizabeth sat reading a new History of England, oblivious to passing time. We then drove eastward and northward along the crest of a low hill, with marvellous views of the easterly side of Pendle Hill covered with a mantle of purple heather which could not be seen from the level summit; and so by devious ways around into the Ribblesdale valley again, where, far to the south across the meadows, stood a cone-like summit in bold relief against the southern sky. It was our last glimpse

## CONFLICT WITHIN FROM SINS OF OMISSION

BY CHARLES O. WHITELY

*I delight to do Thy will, O my God: yea, Thy law is within my heart."*

(PSALM 40:8.)

With many people, who profess to be followers of Christ, there is oftentimes a conflict raging within between pleasure and duty. Profound convictions that point towards the path of certain well defined duties are too often stifled by the choice of personal pleasures that for the time being give some gratifications.

An earnest Christian woman at one time confessed to the writer that she was not receiving impressions and leadings in the way of special service that had characterized her earlier experience as a Christian and was wondering why such were being withheld. Without knowing the history of the case, the suggestion was made that possibly she had failed to respond to certain known duties as they were given her and she could not be trusted with further tasks until the neglected ones had been attended to. After a moment of quiet thinking, she confessed, with tears in her eyes, that the surmise was correct, and that she had followed the line of the most convenient and pleasant thing to do rather than the course of duty that had been revealed.

We are not careful enough to keep in mind that the sin of omission is charged against us as is the sin of commission. "To him that knoweth to do good and doeth it not, to him it is sin." These are words that too oftentimes condemn us. The desire for selfish pleasure or personal gratification too frequently has been given preference over known duties, that may seem a bit more irksome, or may have less thrill about them, and we fail to carry out the will of God thereby delaying the process of his Kingdom.

There is a solution to this situation and we need to find it for ourselves. It comes not without some cost to us but we had better pay the price in order that we may possess this wonderful gift of God which manifests itself in the joy of service. The solution and the price to be paid is none other than a surrendered will to the will of God.

There is no conflict between pleasure and duty when my will is fully swallowed up in the will of God. The supreme delight of one's life should be to do his will and to have his law within one's heart.

of Pendle Hill, for, almost at once, we turned into a narrow, winding valley on our way through the northern Pennine chain toward the Roman Wall and Scotland.

Stratford-on-Avon,  
September, 1932.



# OUTLOOK AND OUTREACH

A Contributed Page by the American Friends Service Committee

CLARENCE E. PICKETT, Executive Secretary, 20 S. 12th St., Philadelphia, Pa.

## AT THE PARIS CENTER

Visitors form an integral part of the life of the Paris Center. Not long ago Peter Mannich, head of the International People's College at Elsinore, Denmark, with a party of 38 Danish and Swedish pupils, came to tea at the Center, and attended the mid-week worship of the Paris Friends group there. Shortly afterwards, one day's visitors included Jessie G. Carter and Caroline Nicholson of Westtown School, and Babet Henley of the Service Committee office; on the following day, Helen Hiller, of Flushing, New York, Ruth Outland, coming home from teaching at Ram Allah, Wadi Tarazi, on his way back to Ram Allah, after studying at Haverford, and Lyle S. Schmitter, a Biddle Fellowship pupil, were all at the mid-week meeting for worship. On one typical day there were three from England and three from the United States.

During the World Esperanto Congress held in Paris, a Peace Meeting in Esperanto was held at the Friends Center. The hall was full, and seven people of six different nationalities spoke in their common tongue on the need of an auxiliary language to bring the people nearer together. Lydia Zamenhof, the daughter of the Polish doctor who invented Esperanto, spoke beautifully, and was received with great applause. Henry van Etten spoke to the audience on behalf of the Center and there was a good distribution of Quaker leaflets and booklets in Esperanto. A special meeting for worship in Esperanto was also held at the Center.

Thus by friendship, and information, the Center tries to help individuals and groups of many nations to a better understanding of France and vice versa.



## SCHOOLMASTERS IN CHINA

A long letter has come from Arnold and Lois Vaught, the two young Chicago Friends who are working under the English Friends Service Council in China. They are teaching in the Friends High School in Chungking, Szechwan, China, and send interesting news of their work and surroundings. The school, called a Junior Middle School, corresponds to a Junior High School in this country.

Lois Vaught teaches sixteen hours of English each week, and Arnold twelve. Robinson Crusoe, Longfellow's poem (in prose), and Hawthorne's "Wonder Book" are what they have been reading. Arnold also taught the Senior class general Western history for two hours a week,

and the Gospel of Luke one hour, while most of the younger boys "were exposed to his guidance" in the Gospel of Mark for an hour. Of course, these classes were conducted entirely in English.

The two newcomers have been studying Chinese faithfully ever since their arrival, and intend to devote much time to it during vacation. "We are making progress, although we have not broken any speed records. We can not hold much of a conversation in Chinese, but we know enough to get along with our servants pretty well; and we are able to do some shopping in the city. Even though our Chinese is broken and sketchy, it is a great encouragement to be able to make people understand us."

To an American, the school seems to be run on a rather Spartan plan; but existence is not all work. For recreation, there are tennis, basketball, and volley-ball courts, and a football field. There is also a gymnasium. Ping-Pong is the favorite indoor game. Besides playing games, the boys like to stroll about in the two wooded hills on which are the school grounds, high above the twisting, muddy Yangtze.

Arnold Vaught describes the Commencement exercises of the School. "We began by singing a Chinese song, followed by a period of silence. Four members of the faculty, including myself, made more or less brief speeches, and Mr. Yang made a longer one. As these were all in Chinese, except mine, Lois and I did not know what was being said. When each boy received his diploma, he bowed once to Mr. Yang, once to the other teachers, and once more to the school, after which the students would give him a cheer. Another period of silence was followed by the singing of Auld Lang Syne (in English) and the meeting was ended."



## RESULTS SHOWING IN SRINIKETAN

Harry and Rebecca Timbres, representatives, through the Service Committee, of American Friends the Institute of the Indian Poet, Rabindranath Tagore, at Sriniketan, in the District of Bengal, India, have now been at work long enough so that they can begin to see a few results. A letter from Harry summarizes these results: "This is our busiest season, he adds, "and not quite the hottest, since it rains a great deal, and keeps things rather cool; but the moment the sun comes out, or even if it stops raining and the wind dies down, the per-

spiration begins to flow even when one thinks, to say nothing of doing anything. But even then, it is not so bad as one might think."

The results achieved may be listed under two heads, medical and non-medical. He itemizes the medical results as follows:

1. We have definitely established the principle that a village dispensary must be in the village, and not in some large institution away from the village.

2. The Benuria Dispensary is an accomplished fact, and is worked full time. The building was built largely by the cooperative efforts of villages, both Hindus and Mohammedans, who had never cooperated before.

3. We have outlined and are gradually working out a village health scheme which has attracted attention already from several parts of India from the School of Tropical Medicine and Hygiene, the All-India School of Public Health in Calcutta, and from the Central Malaria Bureau in Kasauli, as well as from the Health Section of the League of Nations.

4. We have placed the medical care of the staff and students of Santiniketan (the college and school conducted by Tagore) on a scientific basis by introducing permanent medical records, and making provision for laboratory facilities for the medical officer.

The non-medical results of their work are largely in the way of imitation. For instance, the Institute carries on much demonstration work in modern agriculture. It plans to extend this work into nearby villages in the same way as the medical work has been planned. That is to say, demonstration plots of ground will be provided in the villages themselves, beginning with Benuria, where the dispensary is. Thus, in Benuria, there will be both medical and agricultural demonstration activities.

Even more important than this is the fact that the four villages which cooperated to build the dispensary have been so impressed with the possibilities so working together that two of the villages are cooperating, of their own accord, to construct an elementary school alongside the dispensary for the children of the two villages. They have already selected the site for this school. This agricultural, medical, and educational center is in the process of creation.

Harry Timbres has lately been appointed a member of the Sriniketan Committee, which formulates the general policy of the Institution: agriculture, medical, academic, social, financial.

Our friends have well begun the work for which they were sent. They have not only themselves achieved satisfactory results, but they have set an example of energy and cooperation, the contagion of which is already being caught.





## BOOK REVIEWS

Readers are urged to order all books through the Friends Book and Supply House, Richmond, Indiana



### THE PENNS OF PENNSYLVANIA AND ENGLAND

BY ARTHUR POUND

*The Macmillan Company,*

349 pp., price \$3.50

Very timely is the appearance of this handsome volume, as fine an example of good book-making as it is a comprehensive, readable yet scholarly presentation of one of the famous families of history. It cannot do otherwise than add interest to the celebration of the two hundred and fiftieth anniversary of the coming of William Penn to his colony in the New World. The author, who is not a Friend, writes with a certain degree of historical perspective that can hardly be expected in a Quaker biographer, and exhibits an impartiality of appraisal, which, however, is uniformly sympathetic.

As the author suggests, this work is not a biography but rather a multi-biography, presenting a family history on whose broad background Great Penn can perhaps be better understood than if he alone were the subject. Book I deals with Admiral Penn, the sailor, and concludes with a brief description and interpretation of Quakerism. Book II concerns itself with Penn the Quaker, beginning with the story of his college days and depicting his experiences first as a zealous Quaker advocate and as colonizer and statesman. Book III has to do with the later Penns. A series of appendices, including excellent genealogical tables, is helpful to the student of Penn biography and history. Numerous illustrations made expressly for this work enhance the attractiveness of this exquisite volume.

From the publisher's jacket we quote this characterization which indicates the perennial interest which readers find in following the fortunes of the Penns: "A strong, strange family—these Penns who left their indelible mark on the map of America for all time. The male line has now died out, but from the appearance of the family in history, in 1642, down to the final curtain, the Penns offered a variety of striking types. Here is William Penn, the admiral, valiant sailor and the confidant of princes in the brilliant Restoration period, whose services brought Pennsylvania to his Quaker son. The latter changed from courtier and soldier to Quaker and pacifist—a man of bubbling energy and saintly aspirations who nevertheless could be a shrewd politician in tight places. Then their descendants, the lesser Penns, proprietors

of the rich province, and each a highly individualized being whose decisions, whether made in the New World or the Old, influenced American events and developments."

The following paragraphs not only give one a vivid snapshot of the Penns but also suggest the writer's capacity for striking presentation:

"In their five generations the male Penns were of wide variety—fighter, religious leader, politician, detail administrator, poet, writer. In the record are intense, loyalties between brothers, strong devotion between husbands and wives, and frequent discords between fathers and sons. A desire to conform socially, punctuated by occasional excesses, marks the strain. Penn, the Quaker, escaped both blights by his conversion to a radical religion, and to that he owes his unique place in history. The later Penns, both orthodox and unorthodox, get into history by clinging to his coat-tails.

"Colonel Granville, the last male of the Sailor-Quaker stock, must have had an unusual reception when he passed beyond the Styx. Thomas, I fancy, gave him the cold shoulder with a hissing 'Bastard!' William the Waster and the Rajah of Vaneplysia surely welcomed the newcomer with a jest as an excellent joke on the family. John of Stoke would say, 'England did need more marriages, after all.' 'Sh, sh!' from Governor John who had learned caution in the hard school of revolutionary Pennsylvania. The Admiral would curse the Colonel in his fervent quarterdeck manner, and then ask him to have a tot of rum or nectar; after which William, the Quaker, would gently take him by the hand and, rejoicing, lead him toward the source of the Inner Light."

We cannot forbear reproducing the discerning words with which the author concludes his admirable volume:

"Penn's creation of Pennsylvania remains a beacon tower on the path of political and social evolution. Like his plans for American union and European peace, his general political concepts were centuries ahead of his time. Some day they will be cited oftener than at present. The Quaker ideal of government by consent has been found impracticable to date, yet many governments based on force have fallen since his day and others are insolvent to the point of ruin. Their death throes pollute the earth; the modern world is taxed almost beyond the patience of mankind to pay for the forcible explosions of government. Even where the forms of government are held satisfactory by the burdened masses, the personnel and practices of government are hotly challenged. In desperation the cry goes up for stronger and stronger governments, some calling for more Mussolinis, others for more Stalins. 'This, too, shall pass'; when government shall have become truly strong, in the routine tasks of administration as in war, then very likely man, who is never satisfied

with anything for long, will turn back toward the Quaker ideal of individual and group self-government, under which well-disposed persons govern themselves, dealing justly with their fellows and neither using nor suffering compulsion. The great battle for human liberty, which involves the moral completion of mankind, and the liquidation of the sovereign state, the one unmoral institution, still remains to be fought. It may not even get under way for another thousand years, but when it does the apostles of that change may well be quoting William Penn:

'Though good laws do well, good men will do better, for good laws may want (lack) good men, and be abolished or evaded by ill men; but good men will never want good laws nor suffer ill ones—liberty without obedience is confusion, and obedience without liberty is slavery.'

### THE BOOK OF DAILY DEVOTION

BY ELMER T. CLARK AND W. G. CRAM,  
EDITORS

*Cokesbury Press, \$1.50*

This very attractive book will be of great help to families who desire something somewhat different for "family devotions."

For each day in the year there is material. It consists, in each case, of a short portion of scripture, a poem or a hymn, and a prayer.

An index directs one to the materials suited for "special days." In this list are found Armistice Day, Christmas, Easter, Independence Day, Labor Day, Mother's Day, New Years, each of the days of Passion Week, Thanksgiving, and a few others.

The prayers are for the most part from ministers and others not so prominent, but none the less spiritual in their outlook.

Whether Friends will find a wide use for this book in actual use or not at the "family altar," every individual who reads it will be helped in his meditation and worship.

### SIX LITTLE PLAYS OF EARLY QUAKER LIFE

BY EDITH LOMBARD SQUIRES

*Eldridge Entertainment House,*

Franklin, Ohio, \$ .40

This is a collection of well written little plays, entitled as follows: "Children of the Cross," "The King's Messenger," "Our Little Children," "The Lighted Soul," "At the Crossroads," and "By the Underground." Several interesting incidents and stories of Quaker history are made graphically real by these plays, which are well adapted to amateur performance in meeting or religious group. "The King's Messenger" and "Our Little Children" present some of the difficulties which faced Friends in America and England in the 1660's, and are truly appealing in their recital of the faith and



staunch courage of adult Friends and children alike. "The Lighted Soul" is a story of Quaker friendship with the American Indians, and has a setting in the early Eighteenth Century. Another of the plays, "At the Crossroads," is a dramatized historical sketch of the soul awakening of George Fox. Dramatic appeal and sustained interest is strongest, perhaps, in "By the Underground," which tells a thrilling little story of "Underground Railway" days, centered around Mrs. Levi Coffin, her niece, Ann White, Jinny, an escaping Negro slave, and "Friend Huston," a spy.

The first play in the collection, "Children of the Cross," is not a Quaker play but a touching, dramatic story of the Children's Crusade in the Thirteenth Century. The full stage directions and suggestions for costumes and settings given by Mrs. Squires for all the plays are sure to be helpful. The writer is well known for her poems and plays.

### HUMANITY DELIVERED

BY F. W. PARROTT

*Peace Playlet, Friends Book Centre*

This small piece playlet, now in its third edition, has become familiar in England, where it is published for the Northern Friends Peace Board. It is of a character suited to play requirements, especially among young people, for whom it was primarily written. "Humanity" in the bondage of war is shown how unnecessary is the conclusion that "wars always have been and will always be." The League of Nations is seen as a new method for coping with international differences. The characters, mostly personifications, are simple and their words few, and valuable "Hints for Producers" are included.

### THE COKESBURY PARTY BOOK

BY ARTHUR M. DEPEW, EDITOR

*Cokesbury Press, \$1.50*

Those who frequently, or even occasionally, plan parties or "sociables" for church groups will hail with delight this new book. Every one of the 600 games and stunts has been tested out in some sociable or party given under church auspices.

There are 52 different parties outlined in detail. This includes forms for invitations, decorations, in many cases costumes and even refreshments.

Parties for small and large groups are included, indoors and outdoors. There are four or more of these for each month. Also there is a full costume party for nearly every month.

This book is a real necessity for social committees. It would be a luxury only to those who never go to parties or social affairs. The price is attractive in these days.

### FIVE SOULS

BY F. W. PARROTT

*A Dramatic Presentation of*

*W. N. Ewer's Poem*

This is a presentation of the well known poem of this name by W. N. Ewer, with suggestions for tableaux and dramatic effects. Five characters first represent workers in five countries in the summer of 1914, who leave their work to follow their country's call. Subsequently, five players appear to represent the souls of these characters who lost their lives in the War, and each repeats a stanza of the poem, concluding with:

"I gave my life for freedom—This I know:

For those who bade me fight had told me so."

### THE LESSON ROUND TABLE, 1933

BY R. D. DODGE, EDITOR

*Cokesbury Press, \$1.25*

The Uniform Lessons for 1933 are of such a nature that every teacher of them will need a single book devoted specifically to them. Six months the Lessons are in Mark; one Quarter they are in Joshua, Judges and I Samuel, and the last Quarter in Acts.

The Lesson Round Table is winning a well earned place in the Bible school world. It is helpful, compact, analytic and has great variety. Each Lesson is by some outstanding minister, missionary or religious education worker.

In a brief treatment of each of the Lessons there is found ample material for the teacher who really wants to get at the very heart of the Lesson.

### TALKING WITH GOD

BY ALFRED F. SMITH, EDITOR

*Cokesbury Press*

In sub-title the book is called "Book of Prayers for Many Occasions." It is "for young people and others who have need of assistance in their private devotions and in their efforts in meetings to speak aloud their praises and supplications."

Quakers probably will not care to use the book as giving a form of prayer, but there is in each of the prayers a fine spirit of devotion. This intimate glimpse into the prayer life of others may be of real benefit to the person whose private meditations and devotions need stimulation.

### HOME FOR SALE

Indiana Yearly Meeting offers for sale a desirable residence, with garage, in West Richmond; modern improvements and in good condition; easy payments. Write Amasa M. Jenkins, Chairman Disbursing Board, 609 National Road, West, Richmond, Indiana.

### HOW PENN PROPOSES TO CARRY ON

Word comes from Penn College that in spite of all handicaps the year has opened quite satisfactorily. Student and Faculty loyalty to the institution is remarkable and a fine spirit prevails. Faculty members for the most part live on the campus, which not only gives them a living but conduces to the intimate, family atmosphere of the College. An exceptionally fine body of students is reported, forty per cent of which are Friends.

Believing that there are many worthy young people desirous of a college education who have not the means to finance themselves through college, the following Student Self-Help plan has been adopted by the Board of Trustees and will be inaugurated next year.

*First*—The College is to provide from its own resources and efforts as many of the materials necessary for its operation as possible thereby reducing the operating cost to the minimum. It is proposed that city lots owned by the College, land about the College not necessary for campus activities and, if possible, a farm easily accessible, be used to produce supplies needed by the college dormitories such as milk and cream, eggs and poultry, vegetables, small fruits, pork and beef. In addition, as conditions may warrant, the College will install and operate a small cannery, a laundry and a printing plant.

*Second*—All labor connected with the operating of the college, except teaching and work requiring technical skill, is to be performed by students under proper supervision. Any student who desires to attend Penn College on the Self-Help Plan will be required to do a definite amount of work in a satisfactory manner. There will be one price for all student labor regardless of whether that labor be serving as secretary to the President or shoveling coal in the heating plant. Assignment of students to the various tasks will be done by a special committee appointed for that purpose.

Student labor will be rated at 25 cents per hour. Each student will give the college a note for the amount he is to earn on his expenses which will be returned at the end of the year if the labor has been performed in a satisfactory manner.

*Third*—In order to provide additional income the College will establish and operate for profit such enterprises as may be carried on by student labor.

It is useless to wish for peace and at the same time to wish for the maintenance of nationalism unmodified by internationalism; these two wishes do not go together.—W. E. GARRISON.



# QUAKERDOM • AT • LARGE

New York Friends are making it possible for Jennie C. Callister, Chairman of the Publicity Committee of the Associated Executive Committee on Indian Affairs, to visit our Oklahoma Indian Missions following her attendance upon the Women's Triennial Missionary Conference at Wilmington, Ohio, last week. Her visit will certainly be a great help to our workers in Oklahoma at this difficult time.

\* \* \* \*

Rev. A. J. Furstenberger, formerly active in the Friends ministry but now a minister in the United Brethren Church, and his wife are entering upon their third year of work in a United Brethren Church located near Springfield, Ohio. Albert is Secretary-Treasurer of the Clark County Ministerial Association. Through THE AMERICAN FRIEND they keep in touch with Friendly activities and their former Friendly associates.

\* \* \* \*

Hilda Haskett, of Lewisville, Indiana, who was graduated from Earlham College last June, was one of four competing singers to be awarded recently a scholarship to the American Conservatory of Music in Chicago. She tied for first place with the three other winners, only one of whom was an amateur singer. During the summer she sang over a radio station at Pittsburgh, but gave up her connection there to accept the scholarship awarded to her.

\* \* \* \*

John Bennett, a member of the Faculty of Auburn Theological Seminary, and who is an affiliated member of Popular Ridge, New York, Meeting and actively identified with Friendly activities in western New York, recently contributed a series of articles to the Auburn Citizen-Advertiser on the purposes and program of Socialism. His presentation was one of a series setting forth the principles of the various political parties appealing to the voters in the present campaign.

\* \* \* \*

James A. Coney, Superintendent of New England Yearly Meeting, recently spent several weeks visiting at his old home in England and circulating among English Friends. Shortly before his return he contributed by request a brief article to the London Friend entitled "A Plea for the Sermon," in which he wrote appreciatively of Friends Meetings and service as he found them in this country. "There is something to be said," he concludes, "for the well thought-out, def-

initely spiritual, evangelistic sermon, as compared with statements of the considered opinions of certain well-meaning Friends."

\* \* \* \*

We acknowledge receipt of a copy of a new periodical, *Thou Shalt Not Kill*, published quarterly in England by the National Council for the Abolition of the Death Penalty. The leading article, "Are Only the 'Worst' Murderers Hanged?" is by our Friend, E. Roy Calvert, Secretary of the Council, and who is presumably the editor of its quarterly. The latter lists as Vice-Presidents of the Council an imposing array of names, including many of the best known leaders, in the religious, social, and political life of England.

\* \* \* \*

Among the breezy callers last week who lightened the doors of the Central Offices on their way to the Triennial Missionary Conference at Wilmington was George B. Evans of New Sharon, Iowa. If his cheery, courageous spirit is representative of Hawkeye Quakerism, no wonder Iowa Friends carry on undaunted in the face of all difficulties. As a bicyclist of the old days who did a century run across country as an appetizer, and also as a pioneer automobilist, George regaled us with old time experiences. His mechanical aptitude and long experience in how "to make the wheels go round" stand him—or rather his parishioners—in good stead in these trying days, for, while acting as "cure of souls at New Sharon he also ministers to the emergency needs of New Sharon Friends' automotive rolling stock.

\* \* \* \*

Eliza Armstrong Cox and Emma F. Coffin, both of Whittier, California, were welcome visitors at the Central Offices one day last week and were present at the weekly staff meeting. Both have long been active in stimulating interest among women Friends in missionary work, the former having been one of the organizers of the Women's Missionary Union. Moreover, Eliza Armstrong Cox is one of the very few now living who was a delegate to the Richmond Conference in 1887, the first of the quinquennial conferences which led in 1902 to the organization of the Five Years Meeting. Indeed, so far as we know, she is the sole survivor of that historic gathering. The presence of these Friends and their words of encouragement were very heartening to the workers at the Central Offices.

Within the past year the Institute of Social and Religious Research has been making a survey of sentiment among the Protestant churches of this country relative to church union. Readers may recall that in cooperation with this effort we published a ballot in our columns last Spring, giving Friends the opportunity of expressing themselves on the subject. A preliminary report of the survey has been made, the general features of which we hope to give soon. Readers will naturally be interested to know how Friends voted on the question. Voters expressed themselves on these specific proposals: continuation of separate denominations as at present; federal union of churches, after the analogy of our states and federal government; organic union in one church. In commenting upon the results, the Director, Dr. Douglass, speaks of Friends as having a strong preference for federal union and as not being extreme in either of the opposite directions.

\* \* \* \*

Of particular interest in the poll on church union is the vote on what denominations, if any, should be excluded from such union, those mentioned being Spiritualists, Mormons, Roman Catholics, Jews, Christian Scientists, Unitarians, Pentecostal, and Negro churches. On this phase of the voting, Director Douglass says Friends are the most friendly of the denominations on the whole and in three specific instances. In other words, Friends, in the first place, voted more strongly than did any other denomination for embracing all these groups in the more inclusive fellowship. In the second place, Friends proved more favorable than did others, for including Mormons, Christian Scientists, and Unitarians. Singularly enough, in the balloting on union of groups of the same or related denominations, Friends make a relatively poor showing. While eighty-nine per cent of the Friends voting declared for such union of the branches, nine of the sixteen denominations participating were more nearly unanimous on the question. On these various points it should not be assumed that the voting represents accurately the sentiment of American Quakerism as a whole, since the ballots cast were too few, 192 to be exact, on which to base generalizations. It is none the less interesting to know how Friends are "played up" on the question of church union in comparison with other denominations.



## NEWS OF OUR MEETINGS

On September 25, Lindsay, California, Friends observed Rally Day in their Sunday school, of which Eli Newlin was recently chosen Superintendent. Robert L. and Margaret Simkin visited the Lindsay Meeting enroute to Seattle, Washington, where they sailed for China. Union meetings, held on Sunday evenings during the summer months with the Methodist and Presbyterian churches, were well attended and provided splendid opportunity for Christian fellowship. Frank W. Dell, California Yearly Meeting Superintendent, will hold an eight-day evangelistic service at Lindsay the fore part of November.

\* \* \* \*

Following the removal of their former pastor, H. Lawrence Linton, and family, Colorado Springs Friends have chosen Lester Figgins to serve them for the year. Sunday School attendance is keeping up very well. Members of the Meeting are suffering from the general financial stress but are doing their best to pay off all indebtedness and meet their obligations when due. They are always glad to welcome traveling Friends. The Meeting is located at 831 South Tejon Street.

## A LETTER FROM SYRIA

Marian E. Thomas went to Sweifat, Syria, last fall to teach Mathematics in a boys' School maintained by the Bible Lands Gospel Mission. The following is the substance of a letter received by friends of First Friends Church, Marion, Indiana, where she is a member:

"It was my privilege to be born into a devout Quaker home. At the age of eleven I was saved and three years later made a definite consecration of my life to Christian service. Although my heart was stirred by missionary appeals, I never had a call to missionary work or any other definite service, so I went on through high school and college preparing to teach, little dreaming that majoring in Mathematics would lead me to Syria. Just a little more than a year ago, I was told of the call for teachers in Syria, one for the subjects I was qualified to teach. When I found that transportation money would have to be secured independently I felt it was impossible for me to go. However, I decided to let the decision rest on whether or not money for transportation could be secured. Various sums came from friends, but not nearly enough, and then my home church raised almost to a penny the amount necessary. Within a month I sailed from Brooklyn bound for Syria.

"The mission here is under no denominational board, and is supported entirely by faith. This past school year I taught in our Boys' School. These dark-eyed,

dark-haired boys are just as full of vim and vigor as any boys at home, and get just as interested in a volley ball game. But they have their serious moments also, and in our daily Bible classes and Sunday services we have splendid opportunities for pointing them to "the Lamb of God, which taketh away the sin of the world." This past year it has been our privilege to see some saved and others deepened in their spiritual lives. Most of our boys are day students from Sweifat, but we have a few boarders from the mountain villages and from Palestine. About half of our students are Druzes, a secret religious sect, similar to the Mohammedans. The rest are largely Greek Orthodox with a few Meronite, both of which are branches of the Catholic Church.

"We also have a Girls' School here, and we are planning to have a conference for some of our older girls up in the mountains. We hope, along with fellowship and recreation, to give them some definite practical teaching concerning daily Christian living.

"It is difficult to get the older people, particularly the Druzes, to come to our services or to listen to Gospel preaching of any kind. There are no public schools, however, and the parents are anxious for their children to get an education, and will send them to our schools even though they know they will get Christian teaching. And it is through these children that we have our best opportunity to reach the homes.

I wish I could tell you all about Syria. Many things in the Bible have a new meaning now that I have had a glimpse of Oriental life. It is easy to understand why there is so much spoken about the majesty of the mountains and the glory of God's created world. This is an ideal spot—on the foothills of the Lebanons and within easy walking distance of the Mediterranean."

## NOTICE

When visiting Washington, D. C., room may be secured, at reasonable rate, from Florence K. Brown, 1327 Irving Street, N. W. Phone Adams 7971.

## George School

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## MISSIONARY DAY IN MUNCIE MEETING

Robert and Ardele Cope, who sailed this month to take up work in Jamaica, Errol T. Elliott, Administrative Secretary, and Hazel Lincoln, Assistant Secretary-Treasurer, of the American Friends Board of Missions, were guests of Muncie, Indiana, Friends on Sunday, September 18, which was set aside as Missionary Day in that Meeting, the place of Friends in the missionary field being stressed at each service. At the Bible School session, the children, particularly, were interested to hear from Robert Cope how he and his wife were soon to go to live near the little girl in Jamaica whom the children themselves are educating. Errol Elliott and Hazel Lincoln also spoke. The morning worship service was especially impressive with Ardele Cope's message in song, "A Friend of Man," forming a fitting background for the sermon by Robert Cope, who told of his aspirations for accomplishment, with God's help, in the Jamaican field. At the close of his message a consecration service was held when nine young people joined Robert and Ardele Cope in the front of the church and pledged themselves to Christian service. Errol Elliott closed the services with a brief talk and prayer. He read an appropriate poem, "Hearing the Call," which spoke of the share alike of those who go to mission fields and those who stay behind.

At five-thirty in the evening an informal social hour was enjoyed, and at six-thirty young and old joined in a meeting to hear the Richmond Friends tell in a most interesting way—with pictures to help—about the island of Jamaica and Friends' work there. At the regular evening service, Errol T. Elliott delivered a message which was full of thought for meditation. Howard and Edna Cope (Robert's parents, Howard Cope being pastor at Muncie) and Robert and Ardele, as a vocal quartet, brought a message in song. Muncie Friends wish their young friends much joy in their new work.



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## ANNIVERSARY OBSERVANCE AT SPRING VALLEY

The one hundred and twenty-first anniversary of the beginning of the Friends Meeting now known as Spring Valley, Ohio, was appropriately celebrated Sunday, October 2, with a large number of former members and friends in attendance. During the Bible School a reunion of pupils of classes taught by Flora Mason was the main event. Jane Carey, Superintendent of Wilmington Yearly Meeting, opened the worship service with prayer, which was followed by a welcome to former pastors and the congregation by W. E. Bogan, the present pastor. The "Old Quartet," composed of Wesley Whitaker, of Morrow, Ohio; William Crites, William Copsey, and Arch Copsey, and a soloist, Mary A. Harper, furnished the music. The sermon of the morning was delivered by Samuel J. Mosher, of Cardington, Ohio, a member of Ohio Yearly Meeting. Dinner was enjoyed in the basement of the church.

At the afternoon meeting, distinguished guests, in the persons of Anna Morgan and John Walton, dressed in typical old Quaker garb, were given seats of honor during the reading of the history of the Meeting, which was first organized as Mendenhalls Meeting, set up by Caesars Creek Monthly Meeting, September 31, 1811. The present meetinghouse, where the celebration was held, was built by Friends in 1892.

Short talks were given by the following: Mark Boyd, Friends minister at New Burlington, Ohio; Elizabeth Marshall Ralston; Prof. E. C. Van Winkle of Cincinnati; and Jane Carey. Messages of inspiration and greeting from a number of former ministers and their wives, who were unable to be present, were read by Mrs. Carrie Bagford. Della L. Newlin, Friends minister at Xenia, offered prayer, and Wesley Whitaker sang a solo. There were 306 who registered and it is believed that the attendance in general was nearly four hundred.

It must become the business of our lives to turn all we possess into the channel of universal love.—JOHN WOOLMAN.

## MARRIAGES

**POTTS-JOHNSON**—At the First Friends Church in Huntington Park, California, October 3, 1932, Marie Potts, daughter of Roxie Cox Potts, and Linden Johnson, son of Mr. and Mrs. P. G. Johnson, of Harbor City, California. John R. Wright, pastor at Lindsay, California, minister.

**SQUIRES-HARRIS**—At Richmond, Indiana, October 8, 1932, Janet Ferree Harris, daughter of E. H. and Edna Harris, and Richard Squires, son of Walter and Edith Lombard Squires. They will reside in Baltimore, Maryland.

## DEATHS

**CUSHATT**—At Newton, Iowa, October 2, 1932, Henry Cushatt, aged fifty-two years. He was born August 30, 1880 at Baxter, Iowa. His wife preceded him in death three years ago. He was a member of Center Friends Church, and funeral services were conducted by his pastor, Alvin Hoskins, on October 4, at Newton.

**JOHNSON**—At his home in Pueblo, Colorado, September 27, 1932, following an illness of but a few days, J. Will Johnson, aged seventy-one years. He was born near Harveysburg, Ohio, December 23, 1861, his forebears for many generations having been Quakers. His birthright membership in the Society of Friends he cherished and maintained at Wilmington, Ohio. He has been a resident of Pueblo since 1890, coming west at the age of twenty-one from Wilmington, where he was married. A leader in civic affairs, he had served two terms as alderman of Pueblo and had taken a prominent part in city and county politics. He was a highly respected and influential business man of his city. Surviving are: his wife; two children, Fred Johnson and Mrs. Wilbur Lucas, both of California; two brothers, Isaac T. and Charles Johnson, of Urbana, Ohio, and a sister, Mary J. Overman, of Marion, Indiana.

**KIMBROUGH**—At her home in Hamilton, Ohio, September 8, 1932, Lulu S. Kimbrough.

## LOCAL MEETING DIRECTORY

### CHICAGO, ILLINOIS

Visitors are invited to attend the following Meetings. The names and addresses of Friends coming to Chicago should be sent to Leslie Frazer or Garfield V. Cox, whose addresses appear below.

4411-15 Indiana Avenue. Bible School 9:45; Worship 11:00 a. m. Second Sunday each month, except July and August, is Suburban Day with luncheon served at 12:30 and Discussion Group Meeting at 1:30. Take Indiana Avenue surface car or South Side Elevated to 43rd Street. Leslie Frazer, Minister, 1149 East 61st Street. Telephone Fairfax 3193.

1174 East 57th Street, John Woolman Hall. Meeting for worship 10:45. Religious Forum

## The American Friend

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of Friends in America

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11:30 a. m. Take surface car to 55th Street and Woodlawn Avenue, then walk two blocks south. Garfield V. Cox, Clerk, 1332 East 56th Street. Telephone Dorchester 5745.

### CINCINNATI, OHIO

Cincinnati Friends Meeting is held in the new meetinghouse, Eden and Donohue Streets, Cincinnati, Ohio. Bible School, 9:45, and Meeting for Worship, 11:00 a. m. Minister, Leslie D. Shaffer; address, 2854 Winslow Street, Cincinnati, Ohio. Visitors welcome.

### DENVER COLORADO

Friends Church. West 41st Avenue and Shoshone Street. Worship 11:00 a. m., Bible School 9:45 a. m., Christian Endeavor 6:30 p. m. Arthur Kellogg, Pastor.

### DETROIT, MICHIGAN

First Friends Church, Fullerton and Ohio Ave. Take Grand River car to Ohio, then go two blocks north. Bible School, 10:00 a. m.; Meetings for Worship, 11:00 a. m. Christian Endeavor, 6:30 p. m. Send names and addresses of people coming to Detroit to Donald B. Spitzer, Minister, 13560 Roselawn Ave., Detroit, Phone Fairmont 1851J.

### NEW YORK CITY

Friends Meeting, 144 East 20th Street. Meeting for worship First Day at 11 o'clock. Visitors welcome.

### SEATTLE, WASHINGTON

Friends Memorial Church, 23rd Avenue and East Spruce Street. Meeting for Worship 11 a. m. Pastor, Gervas A. Carey, 2315 East Spruce Street.

### WASHINGTON, DISTRICT OF COLUMBIA

Washington Monthly Meeting of Friends (Orthodox). Member of Five Years Meeting. Corner 13th and Irving Streets, N. W. Meeting for Worship, 11:00 a. m.; Bible School, 9:45 a. m.; C. E., 6:30 p. m.; Prayer Meeting, Thursday, 7:45 p. m. Charles S. Easterling, Clerk, 1223 Euclid Street, N. W., Washington, D. C. All welcome.

### WASHINGTON, D. C.

Friends Meeting, 2111 Florida Ave., one block from Conn. Ave. Meeting for Worship First-day at 11:00 o'clock. First-day school at 9:45. Friends and others interested are cordially invited.

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